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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

No. 4, Vol. XXVIII.

Saturday, January 27, 1866.

Price One Penny.

✓ MINUTES OF A GENERAL COUNCIL
HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING
FRIDAY, JANUARY 5, 1866.

(Reported by Elders John V. Hood and John Nicholson.)

PRESENT:

PRESIDENT OF THE EUROPEAN MISSIONS:

Brigham Young, Jun.

OF THE QUORUM OF THE TWELVE APOSTLES:

Orson Pratt, Sen.

PRESIDENT OF THE SCANDINAVIAN MISSION:

Charles Widerborg.

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Wales
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Isaac Bullock.
David P. Kimball.
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Abram Hatch.
W. W. Raymond.
Charles W. Stayner.
J. E. S. Russell.
Joseph H. Felt.
John Sharp, Jun.

Newcastle-on-Tyne, William B. Preston.

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Reading
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Staffordshire
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Charles W. Penrose.
Jonas N. Beck.
John Rider.
John L. Doherty.
Amos V. Cull.
Francis Platt.
William C. Gage.
Harrison Shattuck.

Hull	Junius S. Fullmer.	Pembrokeshire	George Gibbs.
Worcestershire	E. Eldredge, jun.	Monmouthshire	William Lewis.
Leicestershire	Wilford Woodruff, jun.	Swansea	Philip Dell.
Lincolnshire	Robert Watson, jun.	Herefordshire	Seth A. Pymm.
Cheltenham	Charles S. Kimball.	Preston	Robert N. Russell.
Cardiff	John Evans.	Glamorgan	W. S. Phillips.
Southampton	Archibald N. Hill.	Kent	Ensign I. Stocking.
Bedfordshire	William S. Warren.	Nottingham	Harry Luff.

Newcastle-on-Tyne, E. T. Williams.

TRAVELLING ELDERS :

James A. Cunningham, Aurelius Miner, Leonard G. Rice, Stephen Hales, Brigham W. Kimball, George J. Linford, Albert K. Thurber, Henry Cumberland, Richard R. Birkbeck, John Barker, Samuel H. Hill, John H. Donnellon, Edwin Frost, William A. MacMaster, William Gibson, Benjamin J. Stringam, Henry Barlow, James McGaw, Joseph G. Brown, John Parry, Abel Evans, Griffith Roberts, Elias Morris, Barry Wide, Richard R. Davies, William T. Jones, Evan A. Richards, Samuel L. Sprague, Counselor to Prest. Widerborg, Oswell Knight, William Wheeler, Ezra J. Clark, Harvey H. Cluff, Heber J. Richards, John Hubbard, Henry Amott, Andrew Simmonds, Samuel Southwick, Thomas S. Friday, Edwin H. Tuffs, David Reece, James Boden.

From the MILLENNIAL STAR Office :—Nathaniel H. Felt, William W. Riter, John V. Hood, Edwin Middleton, Robert R. Anderson.

Council opened at 10 a.m., by singing the hymn, "We thank thee, O God, for a Prophet." Prayer by President Brigham Young, jun.

After the hymn, "God moves in a mysterious way," had been sung, President Young called attention to the fact that in consequence of the Statistical and Financial Reports of the various Conferences not having been all forwarded to him, the presentation of the General Report of the Mission would have to be delayed. The releases of the brethren would be read in the afternoon. A number were going home from England, but the Missions in Wales and Denmark were still well supplied. He would like to hear from each of the brethren an account of their labors, and their feelings and desires in relation to the Work they were engaged in. He trusted that all present were living according to the best light and knowledge they were in possession of. If not, he could promise them sorrow, as it was impossible to retain the blessings belonging to the Priesthood, and yet do wrong. If we had prayerful hearts, the Spirit of the Lord would be with us in Council; still, no matter how much of it was present, its genial influence would not be felt by any who did not exercise faith nor open their hearts to receive it. At the present time the eyes of the whole Church were upon us; they knew

we were met here together, and expected that in all things we would act like men of God. We ought not, therefore, to disappoint them, nor cause them one shade of sorrow.

Elder Orson Pratt, sen., being called upon to address the Council, arose and said,—Brethren, I am happy to meet with you in this General Council, to behold your faces and rejoice with you while associating together. The Gospel, which we have embraced, will impart to us the greatest amount of happiness, which it is in the power of man to receive. Do what you will, accumulate what wealth you will, happiness cannot be imparted to us to the same extent as through faithful obedience to the Gospel. It is my meat and drink, my hope, my joy, my salvation, my all; and I rejoice to see others obeying and proving faithful unto it. I am here to-day in obedience to the voice of the General Conference held in Great Salt Lake City in April 1865. I desired this mission; I knew that I was getting well along in years, and thought it might be better to visit the nations of the earth once more, before old age crept upon me. I asked counsel of President Young, my request was granted to me, and I was called also by the voice of the people. I can say that since I came I have enjoyed myself in a remarkable manner, more especially here in England. As you

are well aware, I went first to Austria, in company with Elder W. W. Riter, and although the way seemed dark before me, I felt to do the best that I could in laboring so far as circumstances would permit, going with the determination to remain just as long as the brethren wished. Austria is exclusively a Roman Catholic nation. There are in it thirty-one millions belonging to the Church of Rome, and three millions who belong to the Greek Church. Matters are arranged in the empire so as to exclude everything except what will suit the purposes of the Priests. They in reality are the rulers of the people, and even the Emperor himself dares not vary from the principles they lay down. If the people feel disposed to listen to any new principle, not only they, but its advocates subject themselves to heavy penalties and imprisonment. The state of the country was even worse than I imagined before seeing its despotism. I believe that we were led by the hand of the Lord in our search after a suitable place to reside in. After looking about for some little time, we settled down with a Jewish family. At first they were unwilling that the name of Jesus should be mentioned, although they afterwards broke down and allowed parts of the New Testament to be read in their presence. We taught them some of our principles, which were regarded with considerable respect; that is, with as much respect as could be exhibited by Jews towards anything with which the name of Christ was connected. Whether we accomplished much good or not I do not know; but letters have since been received by brother Riter, from some prominent members of the Jewish persuasion, and one from a young man connected with a banking establishment in Vienna, in which the writer states that the words we spoke to him are continually before him. Good may result from our labors, at some future time.

You, brethren, have been laboring in this Mission, in, to you an entirely new field. You have been taken from the plough, the harrow, the sickle, the dressing, and the various occupations incidental to the settlement of a new

country. You came here in weakness without experience, and I know how you felt, for I have felt so too. I began like you, and when nineteen years of age went forth to preach the Gospel. The circumstances under which I then labored were probably not so unfavorable as those which now exist in this country. There were not the same prejudices to be overcome amongst the people, nor had the Lord withdrawn his Spirit from the nations of America and England to the same extent as He has now, because they had not then rejected his Gospel; still, we had to exercise faith and confidence in God as much then as we have to-day. I remember travelling round, calling upon the people, telling them what I was, and receiving of their hospitality; and, although this was at first hard to me, I conquered my feelings, and if you have succeeded in so doing, you also know the benefit. The greatest miracle in this latter dispensation has been the manner in which the Lord sustains his servants. If you had gone forth preaching some doctrine not of God, you would not have been blessed and preserved as you now are. You were set apart and ordained to this mission by the laying on of the hands of Prophets and Apostles. You were promised that the Holy Spirit should be yours; that the angels of your presence should be around you, the destroyer be kept far from you, and your lives preserved if faithful to the end. Many of your blessings are recorded in the heavens; they are sacred in the sight of God as long as you are faithful, and he feels bound to bless you so long. In this, therefore, we rejoice and are made glad. No trials nor difficulties that we endure are too hard, when we know that He is with us and his Spirit in our hearts. We stand before the people and we feel that He is there, that a superior power is being manifested in our behalf, and that He is imparting to us the things needful for those whom we are addressing. He has ordained that we baptize, and the people testify that we have blessed them of weakness, or of sin, to give them peace and quiet, or to comfort them in their afflictions, and they testify

that through our administrations peace of mind was given unto them, and the Holy Ghost bestowed upon them. And if we will only keep ourselves pure and holy, the Lord will continue with us; he will never leave us nor forsake us; the power of the Priesthood will increase upon us, and at last the time will come, when the Spirit will say through the servants of God, It is enough, now you can return home. If we have not violated the principles of truth, how great will then be our joy? That time will be typical of the day when the Lord will call us from our last mission to the nations, and will say, Well done, good and faithful servant, you have kept my commandments, enter into my kingdom and receive of the fruit of my vineyard. We can all picture this, and I trust that both you and I will be partakers of these great blessings. What greater gift can there be than eternal life, eternal happiness, salvation and exaltation! What greater than when all the blessings sealed upon your heads are bestowed upon you in their fulness! Earthly things vanish when compared with the more excellent glory awaiting the righteous!

I have visited a number of the Conferences in this Mission, and believe that the brethren in those in which I have labored, have striven to perform their duties rightly, and that the Lord has comforted them. Reasoning from analogy, I therefore draw the conclusion, although I have not visited the others, that they all are striving to act aright and live up to the spirit of their callings. There may, of course, be exceptions; in fact, there have been instances of Elders proving unfaithful. Let me exhort any such, if they be here, to begin anew and enter into a covenant with God, that for the future they will try to do better; for, if you give place to the Evil One, he gets a stronger hold upon you, and that which you look upon with abhorrence now, may not appear so hideous to you after a time. Keep yourselves pure according to the covenants you have made with the Lord, for, he will remember them, and they will be answered upon your heads in the great judgment day. Always try to have

access to your Father, and be able to feel that He has heard and answered your prayers. I trust that while here He will bless you, and that we may all receive in a good degree the Spirit poured out upon his servants in ancient days, although there may not be the same visible manifestations and speaking in tongues as formerly, because these will not be given to the Elders in their fulness until a certain time, even the times of the Gentiles, be fulfilled. The Lord in a revelation contained in the Book of Doctrine and Covenants, says, "Through your administrations the word shall go forth unto the ends of the earth, unto the Gentiles first; and then, behold, and lo, ye shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the Gospel of their salvation. For it shall come to pass in that day, that every man shall hear the fulness of the Gospel in his own tongue and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ." Heretofore the brethren have had some assistance from the Lord in their study of the languages spoken by the various nations to whom they have been sent; but the day will come when the Lord will look upon the Gentiles, and see that it is enough. Then he will send his fishers and hunters to the scattered tribes of Israel, and a change will be effected. They will speak the languages of the remnants of the house of Joseph, over six hundred, and when that time comes, if you are faithful you will be amongst that privileged number. You have been called to a great and mighty calling; seek, therefore, to magnify it, for "many are called, but few are chosen."

Elder Nathaniel H. Felt then said—After the good and wholesome instructions you have received, it will be unnecessary for me to say much more. I have lately come to this country, as you are aware. There are many here whom I knew in other lands, and I consider it a great honor to be associated here with this large company

holding the everlasting Priesthood, and I would rather be in your midst than among the highest potentates of the earth. In regard to this Mission, I do not believe there has ever been a Mission upon which the eyes of the people of Utah were centred with greater interest, I mean more particularly the young brethren who are about to return home. I believe I express the feelings of every father, mother, brother and sister in Utah, when I say that their prayers have constantly ascended to the throne of grace in your behalf. You have gone out many of you in youth, to the world, in the very face of many obstacles and difficulties; you have overcome, and have great reasons for rejoicing in your labors. When I see some of you feeling discouraged, and thinking that you are of little account, I feel anxious to encourage you. If you have not done so much as you would have liked, do not let your hearts fail you. If you have done the best you could under the circumstances in which you were placed, remember, the seed you have sown will germinate and bring forth fruit. Your mission is not finished, and if the fruits of your labors have not yet appeared, be comforted, the time is not far distant when mighty things will be accomplished. Not many years hence and the servants of God will not be received as they are now, but men will say, Blessed is he who cometh in the name of the Lord. If you have not converted or baptized a great many, do not be downcast; you were not promised to do more than to bring out one of a city and two of a family. But, there is a greater work to do yet than has ever been performed. You young brethren, especially, should be as polished shafts in the quiver of the Almighty. You are educating yourselves for the future, and if

you have done your duty on your missions, and improved yourselves as your opportunities have enabled you to do, you have done much. You have been placed in positions so that you could go forth and baptize a few people; still, this is only secondary to the preparation required to be undergone by the servants of God, to fit them to go forth and perform mighty works among the people. When nations shall send deputations to Zion to learn of the way of the Lord, who will go out to meet them and instruct them in the ways of life? Why, you my young brethren, if you are faithful, may have this high honor, and perhaps even many of you before grey hairs shall adorn your temples. You can all rejoice in the work of God. Sometimes we feel too mean when crowded upon by a degraded and ignorant mob, or looked down upon by the supercilious aristocrat, but let us realize that we are the servants of the Almighty, and, consequently, ought to feel far, far above such things. Feel and know your callings, and remember that you have a right to call down the blessings of heaven upon you. May God bless you. Amen.

President Young then remarked—I have been much pleased with the good counsel given unto us this morning, and feel perfectly satisfied that we will have a good time together. Brother Felt touched upon one thing in which, I believe, we can all improve—namely, in not esteeming sufficiently the blessings we are in possession of, and being apt to think that we are the tail and not the head. Let us, however, remember continually that we are servants of God, and appreciate properly all that is being continually done for us.

Prayer by Elder Isaac Bullock.
Council adjourned at 1 p.m.

(To be continued.)

FASHION A TYRANT.—She makes people sit up at night, when they ought to be in bed, and keeps them in bed in the morning when they ought to be up and doing. She makes her votaries visit when they would rather stay at home, eat when they are not hungry, and drink when they are not thirsty. She invades their pleasures, and interrupts their business, she compels them to dress gaily, either upon their own property, or that of others; she makes them through life seek rest on a couch of anxiety, and leaves them in the hour of desolation on a bed of thorns.

EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(Continued from page 25.)

The other courtyard is near the river. By cutting down the trees, we discovered the entrance to be on the north side, by a passage thirty feet wide, and about three hundred feet long. On the right is a high range of steps rising to the terrace of the river wall. At the foot of this are six circular stones, from eighteen inches to three feet in diameter,—perhaps once the pedestals of columns or monuments now fallen and buried. On the left side of the passage is a high pyramidal structure, with steps six feet high and nine feet broad, like the side of one of the pyramids at Saccara, and one hundred and twenty-two feet high on the slope. The top is fallen, and has two immense Ceiba trees growing out of it, the roots of which have thrown down the stones, and now bind the top of the pyramid. At the end of the passage is the area or courtyard, probably the great circus of Fuentes; but which, instead of being circular, is rectangular, one hundred and forty feet long and ninety broad, with steps on all the sides. This was probably the most holy place in the temple. Beyond doubt it had been the theatre of great events, and of imposing religious ceremonies; but what those ceremonies were, or who were the actors in them, or what had brought them to such a fearful close, were mysteries which it was impossible to fathom. There was no idol or altar, nor were there any vestiges of them. On the left, standing alone, two-thirds of the way up the steps, is a gigantic head. It is moved a little from its place, and a portion of the ornament on one side has been thrown down some distance by the expansion of the trunk of a large tree. The head is about six feet high, and the style good. Like many of the others, with the great expansion of the eyes it seems intended to inspire awe. On either side of it, distant about thirty or forty feet, and rather lower down,

are other fragments of sculpture of colossal dimensions and good design; and at the foot are two colossal heads, turned over and partly buried, well worthy the attention of future travelers and artists. The whole area is overgrown with trees and encumbered with decayed vegetable matter, with fragments of curious sculpture protruding above the surface, which, probably, with many others completely buried, would be brought to light by digging.

On the opposite side, parallel with the river, is a range of fifteen steps to a terrace twelve feet wide; and then fifteen steps more to another terrace twenty feet wide, extending to the river wall. On each side of the centre of the steps is a mound of ruins, apparently of a circular tower. About half way up the steps on this side is a pit five feet square and seventeen feet deep, cased with stone. At the bottom is an opening two feet four inches high, with a wall one foot nine inches thick, which leads into a chamber ten feet long, five feet eight inches wide, and four feet high. At each end is a niche one foot nine inches high, one foot eight inches deep, and two feet five inches long. Col. Galindo first broke into this sepulchral vault, and found the niches and the ground full of red earthenware dishes and pots, more than fifty of which, he says, were full of human bones packed in lime; also several sharp-edged and pointed knives of chaya, a small death's head carved in a fine green stone, its eyes nearly closed, the lower features distorted, and the back symmetrically perforated by holes, the whole of exquisite workmanship. Immediately above the pit which leads to this vault is a passage leading through the terrace to the river wall, from which, as before mentioned, the ruins are sometimes called Las Ventanas, or the windows. It is one foot eleven inches at the bottom, and one foot at the top,

and barely large enough for a man to crawl through on his face.

There were no remains of buildings. In regard to the stone hammock mentioned by Fuentes, and which, in fact, was our great inducement to visit these ruins, we made special inquiry and search, but saw nothing of it. Colonel Galinde does not mention it. Still it may have existed, and may be there still, broken and buried. The padre of Gualan told us that he had seen it; and in our inquiries among the Indians, we met with one who told us that he had heard his father say that *his* father, two generations back, had spoken of such a monument.

I have omitted the particulars of our survey: the difficulty and labor of opening lines through the trees, climbing up the sides of the ruined pyramids, measuring steps, and the aggravation of all these, from our want of materials and help, and our imperfect knowledge of the language. The people of Copan could not comprehend what we were about, and thought we were practising some black art to discover hidden treasure. Bruno and Francisco, our principal coadjutors, were completely mystified, and even the monkeys seemed embarrassed and confused; these counterfeit presentments of ourselves aided not a little in keeping alive the strange interest that hung over the place. They had no "monkey-tricks," but were grave and solemn, as if officiating as the guardians of consecrated ground. In the morning they were quiet, but in the afternoon they came out for a promenade on the tops of the trees; and sometimes, as they looked steadfastly at us, they seemed on the point of asking us why we disturbed the repose of the ruins. I have omitted, too, what aggravated our hardships and disturbed our sentiment: apprehensions from scorpions, and bites of mosquitos and garrapatas or ticks, the latter of which, in spite of precautions (pantaloons tied tight over our boots, and coats buttoned close in the throat), got under our clothes, and buried themselves in the flesh; at night, moreover, the hat of Don Miguel was alive with fleas, to protect ourselves against which, on the third night of our arrival, we sewed up the sides and

one end of our sheets, and thrust ourselves into them as we would into a sack. And while in the way of mentioning our trouble I may add, that during this time the flour of the hacienda gave out, we were cut off from bread, and brought down to tortillas.

The day after our survey was finished, as a relief, we set out for a walk to the old stone quarries of Copan. Very soon we abandoned the path along the river, and turned off to the left. The ground was broken, the forest thick, and all the way we had an Indian before us with his machete, cutting down branches and saplings. The range lies about two miles north from the river, and runs east and west. At the foot of it we crossed a wild stream. The side of the mountain was overgrown with bushes and trees. The top was bare, and commanded a magnificent view of a dense forest, broken only by the winding of the Copan river, and the clearings for the haciendas of Don Gregorio and Don Miguel. The city was buried in forest, and entirely hidden from sight. Imagination peopled the quarry with workmen, and laid bare the city to their view. Here, as the sculptor worked, he turned to the theatre of his glory, as the Greek did to the Acropolis of Athens, and dreamed of immortal fame. Little did he imagine that the time would come when his works would perish, his race be extinct, his city a desolation and abode for reptiles—for strangers to gaze at, and wonder by what race it had once been inhabited.

The stone is of a soft grit. The range extended a long distance, seemingly unconscious that stone enough had been taken from its sides to build a city. How the huge masses were transported over the irregular and broken surface we had crossed, and particularly how one of them was set up on the top of a mountain 2,000 feet high, it was impossible to conjecture. In many places were blocks which had been quarried out, and rejected for some defect; and at one spot, midway in a ravine leading towards the river, was a gigantic block, much larger than any we saw in the city, which was probably on its way thither, to be carved and set up as an ornament, when the

labors of the workmen were arrested. Like the unfinished blocks in the quarries at Assouan and on the Pentelican Mountain, it remains as a memorial of baffled human plans.

We remained all day on the top of the range. The close forest in which we had been laboring made us feel more sensibly the beauty of the extended view. On the top of the range was a quarried block. With the obelisk stone found among the ruins, and supposed to be the instrument of sculpture, we wrote our names upon it. They stand alone, and few will ever see them. Late in the afternoon we returned, and struck the river above the ruins, near a stone wall with a circular building and a pit, apparently for a reservoir.

As we approached our hut, we saw two horses with side-saddles tied outside, and heard the cry of a child within. A party had arrived, consisting of an old woman and her daughter, son, and his wife and child, and their visit was to the medicos. We had had so many applications for remedies, our list of patients had increased so rapidly, and we had been so much annoyed every evening with weighing and measuring medicines, that, influenced also by the apprehensions before referred to, we had given out our intention to discontinue practice; but our fame had extended so far, that these people had actually come from beyond San Antonio, more than thirty miles distant, to be cured, and it was hard to send them away without doing something for them. As Mr. C. was the medico in whom the public had most confidence, I scarcely paid any attention to them, unless to observe that they were much more respectable in dress and appearance than any patients we had had, except the members of Don Gregorio's family; but during the evening I was attracted by the tone in which the mother spoke to the daughter, and for the first time noticed in the latter an extreme delicacy of figure and a pretty foot, with a neat shoe and clean stocking. She had a shawl drawn over her head, and on speaking to her she removed the shawl, and turned up a pair of the most soft and dove-like eyes that mine ever met. She was the first of our

patients in whom I took any interest, and I could not deny myself the physician's privilege of taking her hand in mine. While she thought we were consulting in regard to her malady, we were speaking of her interesting face; but the interest which we took in her was melancholy and painful, for we felt that she was a delicate flower, born to bloom but for a season, and, even at the moment of unfolding its beauties, doomed to die.

The reader is aware that our hut had no partition walls. Don Miguel and his wife gave up their bed to two of the women; she herself slept on a mat on the ground with the other. Mr. C. slept in his hammock, I on my bed of Indian corn, and Don Miguel and the young men under a shed out of doors.

I passed two or three days more in making the clearings and preparations, and then Mr. Catherwood had occupation for at least a month. When we turned off to visit these ruins, we did not expect to find employment for more than two or three days, and I did not consider myself at liberty to remain longer. I apprehended a desperate chase after a government; and fearing that among these ruins I might wreck my own political fortunes, and bring reproach upon my political friends, I thought it safer to set out in pursuit. A council was called at the base of an idol, at which Mr. C. and I were both present. It was resumed in Don Miguel's hut. The subject was discussed in all its bearings. All the excitement in the village had died away; we were alone and undisturbed; Mr. C. had under his dominion Bruno and Francisco, Don Miguel, his wife, and Bartolo. We were very reluctant to separate, but it was agreed, *nem. con.*, for me to go on to Guatemala, and for Mr. Catherwood to remain and finish his drawings. Mr. Catherwood did remain, and, after many privations and difficulties, was compelled to leave on account of illness. He returned a second time and completed them, and we now give the result of the whole.

At a short distance from the Temple, within terraced walls, probably once connected with the main building, are the "idols" which give the

distinctive character to the ruins of Copan. Near as they are, the forest was so dense that one could not be seen from the other. In order to ascertain their juxtaposition, we cut vistas through the trees, and took the bearings and distances, and I introduce them in the order in which they stand. The first is on the left of the pathway. This statue is fallen and the face destroyed. It is twelve feet high, three feet three inches on one side, and four feet on the other.

At a distance of 200 feet stands


another eleven feet eight inches high, three feet four inches on each side, and stands with its front to the east, on a pedestal six feet square, the whole resting on a circular stone foundation sixteen feet in diameter. Before it, at a distance of eight feet ten inches, is an altar, partly buried, three feet three inches above the ground, seven feet square, and standing diagonally to the "idol." It is in high relief, boldly sculptured, and in a good state of preservation.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 27, 1866.

FULFILMENT OF PROPHECY.

 "You will see the old man go down to the grave in disgrace. He has cast off his political friends, and they cast him off as a thing of nought, and he will become a hiss and a byword." The prophecy we have quoted, is extracted from a sermon delivered by President B. Young in Great Salt Lake City, in the year 1861, and relates to James Buchanan, ex-President of the United States. The fulfilment of prophecy is a theme to which of late we have frequently alluded; but we have never witnessed a more speedy and direct fulfilment of the predictions of the servants of God than in the case of the ex-President. To convey a correct understanding to others—a proper realization of the judgments of God—we shall quote the testimony of those who have nothing in common with the Latter-day Saints, contained in the *New York Tribune*, and we have no reason to doubt the testimony offered. To enable all classes to better comprehend the great revolution which has taken place in the circumstances of the ex-President, it will be necessary to state, that only five short years have passed since he stood at the head of one of the most promising Republics the world ever saw, wielding a power inferior to that of no potentate or emperor upon the face of our globe. When we consider this, and contrast his present degradation with his former greatness, we are inclined to pity, did we not know that it is a just retribution for the sordid wretch who

sold his honor for foreign gold, bartering the blood of innocence for a little of this world's honor, which he enjoyed only long enough to appreciate the height from which he has so suddenly fallen. "Vengeance is mine, saith the Lord, and I will repay." If the Utonians had had the punishing of James Buchanan, they never could have inflicted on him the excruciating torture which has been his, and under which he is still writhing, meted out to him, as it has been, by those very individuals to whose pampered appetites and whims he had pandered, braving the powers of heaven, and trampling under his feet every just law, both human and divine, to gratify the parasites who were sapping the life-blood of the Union. The American people think to-day it is the nation that has forsaken James Buchanan; in one sense of the word this is true; but, can they realize that they are merely instruments in the hands of God in carrying out his purposes? Why did the nation desert him? They offer us a reason, "The ex-President did not trust the people;" but he did trust them as much as it is possible for a wire-pulling politician, who is to-day buoyant with hope, and to-morrow lean and sunken almost to despair, to trust his fellow-men. No! it is the curse of an avenging God that rests down upon him, and many generations will pass before that silly old man can emerge from the punishment he so justly merits and is now enduring.

The following sentence uttered by him previous to the desolating war which has partially subsided in the United States, is sufficient to cause his name to be stricken from the scroll of liberty, and he forever denied a place among the sons of freedom—"Slavery is more sinned against than sinning." God gave all men their freedom, but "Man's inhumanity to man" has crushed millions, not only in the United States, but on the continent of Europe, more especially in Catholic countries; and we can easily trace further east, and say that millions are held in bondage in free and enlightened England. It is, however, not our province to point out the failings and short-comings of any nation in this article, but to hold up to the world another proof that the kingdom of God is established on the earth, and that men can foretell the dealings of the Almighty with the wicked throughout the nations. Witness the heading of this article, and the following quotation from the *New York Tribune*—"The last five years must have been full of bitter days to James Buchanan. To live in silence, and retirement and obloquy,—his name! the most detested of any name in America; to sit in his home, with the years rapidly bending him to the grave, and feel that, after so much power and honor, and, above all, so many opportunities, he was the most unpopular of Americans,—to feel this and yet to know that he was partly the victim of fate, that after all he had been merely a whirling mariner in a hurricane—the weakest, most muddled, most distracted seaman, it is true, that ever went out upon the salt seas; and that for the life of him he could not tell whether the ship was on her keel or on her beam-ends—that his statesmanship was scribbling and praying, and that he meant to do what was best, even while doing the worst,—to sit and hear nothing but imprecations from a people he had served for fifty years; to be cursed by mothers who had lost their children; to have no friends even among the people of the South, for whom he sacrificed all—this is a retribution more terrible than that of Belisarius wandering in poverty and blindness, or the dis-crowned Lear on the storm-beaten moor wielding his sceptre of straw."

Here, then, we look upon James Buchannan sinking into a lonely grave—not even a wife or child to mourn over his forsaken bier—standing on the verge of eternity; with not a single ray to lighten his midnight journey; longing for death, and yet starting back in terror when the grim monster appears; wishing to rend the veil, and yet not daring to meet the calm, searching glance of his Creator; dreading the doom which conscience in thunder-tones proclaims for broken laws and mis-spent time—a thing for which we can have pity, but which is far too contemptible to despise. S

TO PRESIDENTS OF CONFERENCES, ETC.—From what we can learn, we are inclined to think there are many of the Saints who would prefer crossing the ocean in a Steamer, although well knowing that this would cost from one to two pounds sterling more for each adult than by a sailing vessel. You will confer a favor by forwarding the number of adults in the Conference over which you preside who would prefer this change and have the means to pay the extra expense. Of course, we do not wish the idea conveyed to the Saints that we purpose definitely chartering a Steamer, but would simply wish an approximate number of those who would wish to sail by one, so that we can see whether the number would in reality justify us in so doing or not. It may be well to state, that two children, under eight and over one year of age, are considered equal to one adult, so far as the passage money is concerned; also, that the head money is the same as when taking passage in a sailing vessel.

Individuals forwarding articles and Minutes of Conferences to this Office for publication in the MILLENNIAL STAR, will confer a favor, and save us considerable expense, by sufficiently pre-paying the postage on such documents.

CHANGES AND APPOINTMENTS.

Elder Nathaniel H. Felt is removed from laboring in the Liverpool Office, to the Presidency of the London District, comprising the London, Kent and Essex Conferences.

Elder Abram Hatch is removed from the Presidency of the Manchester District, to the Presidency of the Birmingham District, comprising the Birmingham, Warwickshire and Staffordshire Conferences.

Elder William R. Smith is removed from the Presidency of the Manchester Conference, to the Presidency of the Manchester District, comprising the Manchester, Liverpool and Preston Conferences.

Elder J. E. S. Russell is removed from the Presidency of the Bristol District, to the Presidency of the Durham District, comprising the Durham and Newcastle-on-Tyne Conferences united.

Elder James Townsend is removed from the Presidency of the Nottingham District, to the Presidency of the Scottish District, comprising the Glasgow, Edinburgh and Dundee Conferences.

Elder William B. Preston is removed from the Presidency of the Newcastle-on-Tyne District, to labor in the Liverpool Office.

Elder Archibald N. Hill is removed from the Presidency of the Southampton Conference, to the Presidency of the Southampton District, comprising the Southampton, Reading, Dorset and Channel Islands Conferences.

Elder James Ure is removed from the Presidency of the Edinburgh Conference, to the Presidency of the Cheltenham District, comprising the Cheltenham, Herefordshire and Worcestershire Conferences.

Elder John H. Donnellon is removed from laboring in the Southampton Conference, to the Presidency of the Sheffield District, comprising the Sheffield, Leeds and Hull Conferences.

Elder William Gibson is removed from laboring in the Sheffield District, to the Presidency of the Nottingham District, comprising the Nottingham, Derbyshire, Lincolnshire and Leicestershire Conferences.

Elder James McGaw is removed from laboring in the Cheltenham Conference, to preside over the Norwich District, comprising the Norwich and Bedfordshire Conferences.

Elder Abel Evans is removed from laboring in the Welsh District, to the Presidency of that District.

Elder Albert K. Thurber is appointed to the Presidency of the London Conference, in which Conference he has been travelling.

Elder Francis Platt is removed from the Presidency of the Warwickshire Conference, to the Presidency of the Birmingham Conference.

Elder Leonard G. Rice is removed from laboring in the Norwich Conference, to the Presidency of the Manchester Conference.

Elder Robert N. Russell is removed from the Presidency of the Preston Conference, to the Presidency of the Liverpool Conference.

Elder H. H. Cluff is removed from laboring in the Manchester Conference, to the Presidency of the Glasgow Conference.

Elder Aurelius Miner is appointed to the Presidency of the Edinburgh Conference, in which Conference he has been travelling.

Elder John Barker is removed from laboring in the Hull Conference, to the Presidency of the Leeds Conference.

Elder Hyrum P. Folsom is removed from the Presidency of the Durham Conference, to the Presidency of the Warwickshire Conference.

Elder B. W. Kimball is removed from laboring in the London Conference, to preside over the Nottingham Conference.

Elder J. A. Cunningham is appointed to the Presidency of the Hull Conference, and ready to return home.

Elder L. D. Rudd is removed from the Presidency of the Derbyshire Conference, to the Presidency of the Cheltenham Conference.

Elder George W. Gee is removed from laboring in the Scandinavian Mission, to the Presidency of the Norwich Conference.

Elder E. T. Williams is removed from the Presidency of the Newcastle-on-Tyne Conference, to the Presidency of the Southampton Conference.

Elder W. A. MacMaster is removed from laboring in the Lincolnshire Conference, to the Presidency of the Bristol Conference.

Elder G. J. Linford is removed from the Presidency of the Durham Conference, to the Presidency of the Durham and Newcastle Conference.

Elder R. R. Birkbeck is removed from laboring in the Nottingham Conference, to the Presidency of the Worcestershire Conference.

Elder A. N. MacFarlane is appointed to the Presidency of the Dundee Conference.

Elder Stephen Hales is removed from laboring in the Kent Conference, to the Presidency of the Leicestershire Conference.

Elder Edwin Frost is removed from laboring in the Birmingham Conference, to the Presidency of the Herefordshire Conference.

Elder Henry Barlow is removed from laboring in the Southampton Conference, to the Presidency of the Reading Conference.

Elder Ezra J. Clark is removed from laboring in the Worcestershire Conference, to the Presidency of the Dorsetshire Conference.

Elder Joseph G. Brown is removed from laboring in the Bristol Conference, to the Presidency of the Land's-End Conference.

Elder John Hubbard is removed from laboring in the Leeds Conference, to the Presidency of the Kent Conference.

Elder Henry Cumberland is appointed to the Presidency of the Derbyshire Conference, in which Conference he has been travelling.

Elder A. V. Call is removed from laboring in the Bristol Conference, to the Presidency of the Sheffield Conference.

Elder Samuel Southwick is removed from laboring in the Warwickshire Conference, to the Presidency of the Staffordshire Conference.

Elder A. Simmonds is removed from laboring in the Southampton Conference, to the Presidency of the Lincolnshire Conference.

BRIGHAM YOUNG, JUN.

} *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

NEWS FROM CONFERENCE.

HEREFORDSHIRE CONFERENCE.—We have received from Elder Seth A. Pymm Minutes of a Conference, held in Abersychan on the 10th of December last, from which we make the following abridgement:—There were present on the stand, Elders Justin C. Wixom, President of the Cheltenham District; Seth A. Pymm, President of the Herefordshire Conference; Charles S. Kimball, President of the Cheltenham Conference; Elnathan Eldredge, jun., President of the Worcestershire Conference; Oswell Knight, Travelling Elder in the Herefordshire Conference; and Taylor Jones, Travelling Elder in the Monmouthshire Conference. The morning meeting was opened with singing and prayer, after which Elder O. Knight and the several Branch Presidents represented their different Branches, and stated that the Saints in general were willing to do the best they could for the furtherance of the Work in which they were engaged. Elder Seth A. Pymm read the Statistical Report of the Conference, showing a total, including officers, of 197 members. Elder J. C. Wixom then expressed his satisfaction with the reports which had been given by the Brethren; spoke of the many evils and temptations to which the Saints would be liable to be subjected, should they neglect their duties and prove unfaithful; also of the great blessings to be enjoyed by those who would live their religion, and strive earnestly to upbuild the kingdom of God. Spoke of the power that accompanied the Priesthood from Zion when they honored and magnified their callings, and exhorted the Saints to lay aside their besetting evils, and put in practice good and wholesome principles.

In the afternoon Elder E. Eldredge, jun., addressed the congregation on the rise and progress of the Church; also on the Scripture prophecies as to the restoration of the Gospel in the latter dispensation. Referred to the apostacy of men from the primitive faith, and to the opposition which the truth had to encounter. Reasoned from prophecy as to the establishment of the Kingdom, its nature, &c., and to the ultimate triumph and spread of the Gospel over the whole earth.—Elder T. Jones next spoke for a short time in the Welsh language, after which Elder J. C. Wixom presented the Authorities of the Church at home and abroad in the usual manner. The several motions were unanimously sustained by the congregation.

In the evening Elder Wixom spoke for some time on the principles of the Gospel, showing that without continual revelation from God, it was impossible for man to receive the blessings and the power of the Holy Ghost. Spoke on

the various orders instituted in the Church, and the necessity for an organization with Apostles, Prophets, &c., in order that the Saints might be perfected in the truth, and all come to a unity of the faith.

Elder C. S. Kimball said that this latter dispensation was essentially a gathering dispensation, and quoted from Isaiah as to the building up of Zion, and the gathering of the nations unto the House of the Lord. Showed also the distinction betwixt Zion and Jerusalem, and the great events that were about to transpire upon the earth; of the messenger that would be sent to turn the hearts of the fathers to the children, and of the children to the fathers, and of the time when the knowledge of the Lord should cover the earth, and peace and righteousness should prevail among the sons of men.

CORRESPONDENCE.

AMERICA.

Centreville, Delaware, U. S., }
December 30, 1865. }

President B. Young, jun.

Dear Brother,—It affords me great pleasure to be able to write to you, as I have no doubt you have been expecting to hear from me by this time. I expect you understand the cause of my delay in writing you; but, in case you do not, I shall explain it as briefly as possible.

As you are aware, we sailed from Liverpool for New York by the steamship *Scotland*, on the 1st of November last, arriving there after a pleasant and prosperous voyage of twelve days. We remained in the city two days and one night, during which time we paid a visit to Elder W. H. Miles. On the morning of the third day, I took train for Wilmington, Delaware, brother George Stringam accompanying me to the station. We had only travelled nine miles, to Newark, New Jersey, when, through the culpable neglect of the switch man, the train was thrown off the main track, on what is called a turn table, the locomotive running through heavy gates and into the ground over the fenders.

Three cars were heaped, one above the other, in a common mass; the dead and wounded passengers lying among the debris until assistance came, when they were removed from the wreck. Three were killed and twenty-two wounded; I was considered the worst of the wounded. After some delay I was taken to an adjoining house, where I remained twelve days. Whilst there, I received very good attention from the neighbors, and also from the Railway Company's medical men. At the expiration of the above time, I was pronounced to be out of danger, and able to ride to Wilmington. I came to this place nearly five weeks ago, and was then unable to walk, and could only move one arm, but I have since improved rapidly. In bodily health I am better than I was at any time during my stay in England. I feel rather lonely here, now that I am able to walk about and have nothing to do; but I trust to be able to do something more while on this mission for the advancement of the cause of truth, and to spend my whole life in usefulness. Praying God to bless you, I am, your brother in the Gospel,

GEORGE W. MOUSLEY.

SUMMARY OF NEWS.

ENGLAND.—This has been a sad winter for the sailors. On land the weather has been warm and genial almost beyond precedent, but on the sea the winds have raged with terrible violence. The gales have been of long duration,

and have prevailed over a wide area. In the English and Irish Channels, and along the western coast of Scotland, great havoc has been done among shipping, and this year's catalogue of wrecks will be as heavy as any we have had to lament. It is to be feared, too, that we have not heard the last of these destructive storms, but that the records of further disasters will still reach us for some days to come. Liverpool has of course suffered a great deal; she sends out more ships than any other port, and of course the mishaps must be expected to bear some proportion to the extent of the trade. Many of these wrecks—for instance, the *Guy Mannering*, the *Hannah More*, the *Royal Albert*, the *Palinurus*, &c.—have been attended with melancholy loss of life, while all have involved a calamitous destruction of property. The most lamentable incident, however, has been the foundering of the Australian emigrant steamer *London*, in the English Channel, by which 270 lives were lost.

IRELAND.—The conduct of the Irish Executive in placing Dublin and other disaffected districts under martial law seems to have met with the warm approval of the Irish people generally. It is declared by the press that no other course was open; and instead of being optional, it was imperative on the Government, in order to check, if not completely stop, the proceedings of the Fenians, which have operated most injuriously on trade, and created so widespread a feeling of danger and insecurity as to cause many of the gentry and the more affluent to quit the country. So great has this alarm become that many of the employés of the Dublin banking establishments were on Monday detained some hours in receiving deposits of plate, &c., from families who were flitting from the city, apprehensive lest a serious crisis might arise. One journal representing Tory politics, and which but a few days since was humorous in lampooning the precautions adopted by the Government, which it did not hesitate to attribute to no more worthy object than that of party, now admits that the authorities have acted with "proper vigor," and it hopes the Government will follow it up "actively," so as to put an end at once to this paroxysm of treason.

INDIA.—A terrible accident has occurred on the Great Indian Peninsula Railway, on the Thull Ghatt, occasioned by a goods train rushing through a station and being precipitated over an embankment of forty feet. Six lives were lost, the engines and carriages destroyed, and the goods utterly damaged. The Great Indian Peninsula Railway was opened to Budmaira on the 18th. Lord Edward Seymour was attacked by a bear while out shooting in North Canara. One leg was afterwards amputated. He did not survive the operation, but died in a few days after.

ITALY.—The Rome correspondent of the *Morning Herald* says that an offer of 2000 men of the French army has been made to the Pope on such favourable conditions that his acceptance of the offer is almost certain. The same writer remarks—"This will retard for years, and perhaps for ever, the accomplishment of Italian unity. If a crisis occurs, this body of men, with the present Papal army, will be amply sufficient to preserve the tranquillity of the patrimony of St. Peter."

AMERICA.—It has been semi-officially announced that Seward will call at Havannah and Vera Cruz, and such other ports as he sees fit. In reply to the protest of Biglow to Dronyn De Lhuys concerning Maximilian's decree outlawing the Republicans, Dronyn De Lhuys referred Biglow for information to Maximilian. France was not the Government of Mexico. It was rumored that recruiting-offices had been opened in several towns in Texas for a Mexican Republican army, to be commanded by Generals Wallace and Logan, to expel the Imperialists. Maximilian's Envoy was reported at Washington seeking recognition. The full report of the public debt shows that the official statement giving the total as \$2,800,000,000, included the coin currency in the Treasury. Allowing this reduction, the debt on January 1st was \$2,726,000,000. Congress has met. The house had no quorum. In the Senate, Sumner presented petitions from citizens of Boston, asking indemnity from the British Government for the loss of a ship burned by the *Alabama*. They were referred to the Committee for Foreign Affairs.